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PUBLISHED EVERY FRIDAY.

Vol. X.

LUDHIANA:—February 16th, 1906.

No. 7

FOREIGN TELEGRAMS.

London, Feb. 9.

A telegram from Algeciras published in Paris declares that a critical moment has arrived. The Powers are favorably impressed with the frankness of the French delegates as compared with the reticence of the Germans and insist that France's policing of Morocco is the only possible solution.

A Daily Chronicle telegram from Melbourne says that a sensation has been caused there by the discovery of secret plans of Sydney fortifications in the luggage of two Japanese.

Mr. Playford, Minister of Defence, is investigating the matter.

The English Presbyterian Mission at Changpusien, sixty miles from Amoy, has been burned by a mob, but the missionaries escaped.

A party of armed natives have attacked fourteen police who were collecting the poll-tax at Richmond, Natal. The Inspector and a private were killed, and six men are missing. Troops have been despatched to the scene.

The Chief of Police at Penza and Kutais were murdered yesterday.

The Spanish Cabinet has congratulated King Alfonso on his choice of Princess Ena. The marriage will probably take place on the 2nd June.

London, Feb. 10.

A telegram from Algeciras published in Berlin states that a favourable outcome was expected till the French delegates at the Conference suddenly desired an immediate settlement of the policing question. The telegram declares that the Germans will not assent to Frenchifying the whole coast, which will legalise the incorporation of Morocco in French Africa.

A telegram from Pietermaritzburg says that the Carbineers Artillery with four guns and a force of Police have proceeded to the scene of the disturbance. The Volunteers are also up round the bush. The Government does not expect prolonged operations.

A later telegram says the Natal Premier has declined the assistance of Imperial Troops in suppressing the native trouble.

Admiral Chukhnin of the Black Sea fleet has been wounded by a woman in his office. A sentry on duty killed the Admiral's assailant.

The Turkish troops have been compelled to abandon their attacks on Shakara, an important fortress in Yemen, held by the rebels. The Turks lost four guns and one Pacha was killed and another wounded.

London, Feb. 12.

There is apparently a deadlock at Algeciras. A further statement regarding the French position insists upon France's right of policing, ridicules Germany's pretended concessions and declares that a point has been reached beyond which it is impossible for France to go.

The gravity of the situation at Algeciras absorbs public attention for the moment. France insists on controlling the officering of the police to be composed of Moors in the Port towns, where insecurity is notorious, and possibly also at Fez. Germany apparently wishes to allot the privilege of policing to the secondary European States, none of which, however, are desirous of accepting the task.

A demonstration of the unemployed took place to-day. About four thousand assembled on the Thames Embankment and marched to Hyde Park. Speeches were made appealing to the Government to deal with the unemployed and asking the Exchequer for a grant-in-aid of the same.

The Vice-President of Venezuela is reported to be plotting against President Castro and is prepared to assist the French.

The Times, discussing a letter from its Shanghai correspondent who suggests that the main object of Chinese Missions to America and Europe is to obtain the abolition of extra-territoriality, sympathises with genuine efforts towards the awakening of China but deprecates any hasty concession of this description.

The interchanges of Franco-German semi-official recriminations continued all yesterday, but an Algeciras telegram dated midnight last night says real improvement is manifest and uneasiness has disappeared.

Sixty-five of the workmen's councillors at St. Petersburg have been deported to Archangel, Tobolsk and Yeniseisk.

The French Chamber has adopted the Franco-Russian Commercial Treaty by 407 against 55 votes.

The Washington Committee of Appropriations has refused the supplementary credit for barracks in Manila, Mr. Taft admitting that it was not intended to send troops until it was evident that Americans in China needed protection.

A despatch received from Washington to-day states that Mr. Root continues to urge upon Mr. Taft the necessity of taking military precautions in preparation for any emergency. Some United States troops are already en route to the Philippines.

Reuter's Peking correspondent says that the Government has ordered the execution of the ringleader of the Changpusien outrage and the punishment of others.

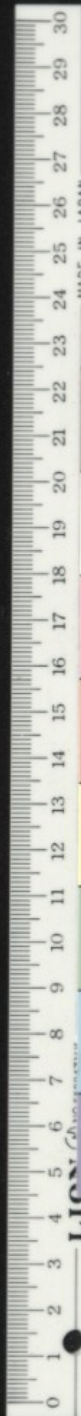
London, Feb. 13.

The American Congress is discussing a Bill to exclude alien fishermen from Alaska. The Bill is aimed at checking the Japanese.

A collision occurred this morning on the G. I. P. Railway near Dadar station a few miles outside Bombay. It appears a goods train fully laden was travelling towards Bombay when the driver noticed the signals against him and pulled up. Another goods train travelling in the same direction ran into the rear of the front train, the result being injury to the guard and smashing up of four wagons.

The driver of the offending train states that the morning was very misty and he could not see the signals. Hearing shouts he pulled up as soon as possible.

The line was blocked throughout the day.



EDITORIAL NOTES.

In the 1905 "Keswick Week," we find the following words as coming from the lips of Mr. F. B. Meyer:—

"If you want to keep consecrated, do not trouble about consecration. You must not live for on it; live for Him, and forget your consecration in being consecrated. And perhaps, after a time such a man forgets whether he is consecrated or not, like the man who was asked if his soul was saved, said he had really forgotten that he had a soul—he was so taken up with the souls of other peoples! The danger of "Keswick" and these meetings is that we nurse our own little soul and feed it, and seek experiences, instead of thinking of other peoples' souls and letting the heart go out towards them."

This is so forceful and so self-evident, that it seems almost useless to add anything to it by way of comment, but there is a thought in the Editor's mind which seeks to find expression, and it is simply this: If the state of consecration is indeed the ideal one for the Christian it must, on that very account, be the normal or natural one, and, as such, the state involving the least self-consciousness. The process of recovery from dyspepsia necessarily involves some thought about the diseased organs, but when the cure has been accomplished there is no further occasion for the attention to be attracted toward the source of the previous distress. More than this, we are told by physicians that recovery is likely to be delayed if the patient thinks too much about it, and the way in which it is to be brought to pass. We wonder whether there are not some spiritual dyspeptics who are hindering their own advancement toward the health the Great Physician offers us all so freely by pondering the steps and stages of the cure, instead of engaging in the exercise prescribed, the deep breathing of the soul's atmosphere, and the generous expenditure of newly-gained strength in the interest of others, that expenditure which always enriches, and never depletes the energy.

It would be a most unimaginative man who could read the accounts of recent events in China without some picture forming itself before his mind's eye of the possible outcome of a continuation of such proceedings. It is not the China of the Boxer Rebellion that is stirring herself now, but a far more formidable creature—one still heavy with sleep, but making motions that indicate a not far distant awakening. The most gifted seer of modern times would fail to tell us what she may accomplish in the next few years, or enlighten us as to the motives which will control his actions. One thing is certain, however, and that is that, with China fully roused, forces will be set in motion, in-

calculable at present, but still without doubt sufficiently ponderous to need all the wisdom of Europe and America to meet them in such a way as to receive advantage and not harm. This is not the time to pray for little things, but for great ones; we need faith to ask God to work miracles in China, for without them the Christian church may soon have to meet an active foe such as it has not contended with since the day of its birth.

We would call attention to the fact that there is one very needy plot in the field of literature now being cultivated for Indian Christian readers, and that is the little spice-garden of humour. It is useless for any foreigner to hope for a share in this particular enterprise; for, apart from the amusement which he must afford unintentionally through his blunders, he has no such knowledge of the vernaculars as could enable him to take the first step in direction of rousing a kindly laugh. There is nothing which stands so like a barrier between people of different tongues as this difficulty of appreciating each other's attempts at witicism; and yet how barren and uninteresting would be the various literatures without their books of humour. We may even venture the statement that a certain amount of profit and edification would be lost with the loss of the books which tickle the risibilities, without at the same time causing a blush.

John Calvin punished a man most severely for reading the works of an obscene Italian humourist, but we dare believe that, stern old theologian as he was, he would have had the wisdom to take a very different course had the volume been "Alice in Wonderland," or one of Frank Stockton's bits of delicious absurdity. It is not surprising that conscientious Indian Christians have a horror of certain Persian and Hindi books that cause infinite amusement to those who neither know nor care for our Saviour's definitions of purity; and for this very reason we long for the time when some one among them shall be gifted with the power to write an Indian "Alice in Wonderland" or something like it to give the boys and girls of this land a chance to laugh heartily, without the fear of any lingering shame to mar their enjoyment.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.
I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet,
But pray that when the tempest's breath,
Shall fiercely sweep my way about,
I make no shipwreck of my faith.
In the unbottomed sea of doubt.
—Phoebe Cary.

THE REVIVAL IN NORWAY.

By Rev. J. R. Swain.

We are all interested in the political changes which are taking place at the present time in Norway, but the news of a great spiritual awakening which now also reaches us, fills us with new hope for the kingdom of Christ in that land and in the world.

It is a hundred years since the peninsula of Scandinavia has known any marked presence of the Spirit of God, but to-day the Church of the Land of the Mid-night Sun is rejoicing in the Light of life as never before.

Attempts are made to show a connection between this new awakening and the revival in Wales, but there is none save, as the latter came from above, so also this can only be said to be another evidence that God is abroad to-day giving showers of blessing where the tithes of repentance and prayer are presented at his store-house by a believing and surrendered people, truly conscious of their need.

The problems of State, the commercial crisis which has been felt in many city centres, the increase of poverty due to the scarcity of employment in the country, have doubtless lent their contributory influence to the people's sense of the need of eternal things, the law and love of God; but for many years, particularly for the past five years, there has been a growing longing on the part of all Christian people for more unity of the Spirit between the State and the Free Churches, and a very increased desire for a less formal and more vital spiritual faith.

Sabbath, October 23, has been named as the day when the power of the Spirit was most unmistakably felt by the churches of the land, especially the churches of Christiania, the capital. No preparations had been made for the observance of a special day, but God chose to favour the ordinary appointed means of grace and make them, and the fidelity of the people to them, channels of his favor. Prayer-meetings and gatherings in private houses spontaneously sprang up and Christians began to witness freely and gladly for Christ. A spirit of expectancy seemed suddenly to possess all. The Lutheran Church, more formal than the Free Churches—the Methodist, the Baptist, the Presbyterian and others—at first wondered at the significance of it all; but under the leadership of Sir Chr. Kundsén, Minister of State and Ecclesiastical Affairs, and the supreme head of the Norwegian State Church, and the Rev. Sir Thorwold Klavén, Norway's most popular preacher and the minister

to the famous Uranienborg Church of Christiania, they, too, are sharing in the services and work of the revival.

The Evan Roberts of the awakening seems to be a modest young man of twenty-seven years, named Albert Lunde. He was born in Vance, Southern Norway, and went to sea early in life; finding his way eventually to the United States.

When eighteen years of age, in November, 1896, he attended a gathering of the Norwegian Corps of the Salvation Army in Chicago. He was little impressed by the services but was met at the door, as he left, by a Salvation Army "lassie" who, in a friendly way, shook his hand and said to him, "God bless you." The evident sincerity of her manner, and the whole-souled expression of her word impressed him and he came back a second time to the meeting. "For a fortnight," he says, "I would not yield myself to God, but on Sabbath, December 13, the Lord was too strong for me and at the morning service that day I went forward and confessed my Saviour." Lunde did not join the Salvation Army, but continued to attend and help at its meetings both in Chicago and in Boston.

Four years ago he returned to Norway and at once began his Christian work among his old friends and neighbors. Soon he became known as a lay evangelist and marked success attended his small beginnings. At Bergen, in particular, there was, year ago, a blessed refreshing; and in January of this year Lunde was invited to Christiania. There was no preparatory campaign, no advertisement of his coming, but the meetings were held from hall to hall as, from week to month, they became overcrowded and other meeting-places had to be found. The work so humbly begun has grown until, during the present fall, Lunde has been addressing audiences of thousands in Calmeyer street hall, the largest auditorium in Christiania and all the mission-halls and meeting-places in the city have, at the same time, been thronged.

In the State churches the revival leaven has worked slowly but effectively and when a few weeks ago the Bishop was requested to allow revival services with the customary after-meetings, the reply which he made was most significant: "I have no legal right to grant such permission, but it would be very wrong of me to interfere with any such meetings." The churches were thrown open and the meetings are now being held. The Lu-



theran priests being unaccustomed to such things, have also called in workers from the Free Churches to help them, with the joyous result that "all are one."

Albert Lunde is quite different in his manner and methods from Evan Roberts and perhaps the lesson that this new awakening is to teach us is that God is confined to no one way of working. The evangelist is a speaker of ability and speaks often at length, always after the most careful preparation. He is like Evan Roberts in his loyalty to the Word of God and in his preaching of the Saviourhood of Christ. Most conspicuously of all, he is a man of prayer.

Such an awakening is a novelty in Norway and the newspapers, as well as the religious press, are telling the story of the progress of the movement as the most interesting news of the hour. The revival also seems to have reached all classes of people and the results are most encouraging. Quickened consciences, regenerated wills, englandened hearts, better homes—these and many other things make the tidings from Norway, "glad tidings of great joy." The revival has likewise spread into Sweden, and Prince Oskar Bernadotte has become one of its ardent supporters. Lunde was invited to the capital by a representative committee from the churches of the city and the largest Lutheran church was placed at his command. Hundreds were awakened and a campaign is now planned for Sweden which may accomplish for that country what has already been wrought in Norway. Dr. J. Beveridge, of London, from whom the information of this account is obtained, assures us that the movement in Scandinavia, while beginning in the capital cities is almost universal in its sweep. That it would be more easy to name the cities where no revival interest has been manifested, than to mention those where it has set its ineradicable marks.

Must not this news bring fresh cheer and expectancy to the Church of Christ everywhere? Shall we not hope that God will be too strong for us too, and that these days of revival now upon the world may, in particular, include our land?

THE JAPANESE FARMER'S WIFE.

If the lot of a Japanese farmer be hard, that of his wife is infinitely harder. She not only does an equal amount of labor in the field, but the care of the household and the responsibility of the children also rest upon her shoulders.

From earliest infancy a Japanese girl is taught to be

obedient to her parents; and when she is about to be married, her mother gives her thirteen rules by which to steer her bark on the rugged sea of Japanese married life. Among them are the following: "Be always kind to your mother-in-law and sisters-in-law." "Get up early, stay up late at night, and not take a nap in the daytime." "Be a good housekeeper, be economical in everything." It is well for the happiness of the girl who is about to become a farmer's wife that the last two commandments have been so instilled that she is prepared to regulate her life by them.

The first to rise, she is sure to be the last to retire; and when the male members of the family may be seen stretched on the floor taking their siesta, the patient housewife may be seen mending some garment or else labouring in the field. It is scarcely necessary, however, to train her to be economical, for that is compulsory.

Before the farmer has awakened from his heavy sleep, his little wife creeps from under the mosquito net, and, performing a hasty toilet, prepares the morning meal. When the other members of the family arise, the beds, which are heavy quilts placed on the floor, are carefully rolled up by the busy housewife and placed in the closet, there to remain until again required.

As there is so little furniture used in a Japanese house, and especially in that of a peasant, one would naturally think that the domestic duties would be very light. Such, however, is not the case.

When the bedding has been removed, the meal is then served in the same room. All the members of the family squat on the floor. The millet or rice, which is the principal, and oftentimes only, article of diet, is brought in a wooden bucket, and the wife ladles it out, serves her husband first, and oftentimes waits until the whole family has finished before she partakes of the food herself.

When the husband has gone to the field, the wife removes the dishes and washes them, together with any pots that may have been used, at the neighboring well or in the stream that flows just outside her cottage door. These canals or streams are a great labor-saving institution in Japan, and are used for many and varied purposes. The farmer tired and dirty after his day's work, refreshes and cleanses himself by a plunge into the running water. As one travels through the country at one point one may see a woman doing the family washing in the stream. Farther down the road the tired, travel-stained pilgrim may be seen refreshing his weary feet by laying them in the same water. At other points travelers slake their thirst, dusty urchins disport themselves, and overworked wife cleanses her dishes in it.

—The Pilgrim.

"MINE OWN VINEYARD."

An Eastern maiden made lament, not that she had been idle, but that with all her labours she had not kept her own vineyard. One particular spot had been given to her for own. In it was work that she could do, all that she could do, and what no one else would do. She could make it fruitful and beautiful.

There were other vineyards near at hand, some of them larger than hers, and giving promise of greater fruitfulness. And the labourers were calling to her for help, some peremptorily, some with words of entreaty. She listened, and looking at the greatness of their duties she lost sight of the greatness of her own. She went and toiled, but in doing it her own vineyard was neglected.

Great as the work of her companions was, it was not greater than each one of them could do so wisely had the Master of them all apportioned the labour. Each one of them was responsible only for his own vineyard, and she for hers only. But she was responsible for that. And when the Master came to receive of the vintage, and to take back the vineyard to give it to others in turn confessed "I have laboured in the vineyards of others, but mine own vineyard have I not kept."

The vineyard spoken of in The Book was one with boundries that could not be mistaken. In my life the vineyard is a home, a school, a district, a hospital, an office, with the related duties and responsibilities whose boundaries are not clearly defined. Yet there are boundaries. And some times they are more readily found than I am willing to believe. I would prefer to search for them and discover them in some marvellous fashion. I would sometimes fain persuade myself that they are elsewhere than where they are plainly fixed.

By the help of God I may find them. And I must find them, for His "Well done" depends entirely on my faithfulness within these boundaries.

E. E.

Oh, help us, Jesus, to conform

Our spirits, thought and life to thine!

Beyond this earthly strife and storm,

Oh, make thy star of love to shine!

When we are sinking in the brine

Of doubt and care—oh, come, that we

As Peter did, may safe resign

Our sinking helplessness to thee.

—Charles D. Halpine.

RELY ON YOURSELF.

Nothing better could happen to the young man, who has the right kind of grit, than to be thrown on the world and his own resources. A well-to-do judge once gave his son \$1,000, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits. At the close of the vacation the judge said to his son:

"Well, William, are you going to college this year?"

"I have no money father."

"But I gave you \$1,000 to graduate on."

"It is all gone, father."

"Very well, my son, it is all I could give you; you can't stay here; you must now pay your own way in the world."

A new light broke in upon the vision of the young man. He accommodated himself to the situation; again left home, made his way through college, graduated at the head of his class, studied law, became Governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than William H. Seward.—Self-Help.

STRANGERS IN CHURCH.

Several years ago two strangers, well-dressed young men, entered a church in a small town and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door and motioned to them to come out until she could pass to the farther end. They were offended at her discourteous manner and marched angrily out of the Church, refusing to listen to any invitation to remain.

A few years afterward the queen of Holland, being an invalid, visited the city of Heidelberg, Germany, for medical treatment. While there she went each Sabbath to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German woman swept up to the pew, and, seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed, and, going into one of the seats reserved for the poor, joined devoutly in the



services. After they were over the lady's friend gathered around her and demanded whether she knew who it was she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer.

"He is here visiting the queen."

Her mortification may be imagined.

A correspondent who was an eye-witness of both of these scenes, sends the story to us and asks, "Which played the more manly part, the two vain young men or King Oscar?"

—Unidentified.

IN TIME OF TROUBLE.

By Rev. C. LeRoy Butler.

The clouds around me gather, Lord.

And I am sore oppressed.

No one on earth can give the word

To ease my troubled breast.

I read within thy book divine

That thou wilt shelter me.

Bend low thy head, thine ear incline,

I cry on bended knee.

My sin and guilt I now confess

Before the God I love.

I know there's pardon with the yet,

My burden, oh remove.

Give me a heart to do thy will,

To follow thy commands.

Make every evil thought be still,

My life is in thy hands.

RELIGIOUS THOUGHT AND INCIDENT.

Can you find a law of God which is in itself, and on and on all sides of it, a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing us the way?

—Enoch Mellor, D. D.

"The vital part of a man is the mind and the spirit, and they must feed upon something. If they are not nourished or if they stagnate, the man or woman will deteriorate; if they feed upon noble thoughts and cherish noble ideals, they will remain young and strong and pure."

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hillsides of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever.

—Beecher.

That discipline which corrects the baseness of worldly passion, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge, and furnishes it with enjoyment from within itself is of more consequence to real felicity than all the provision we can make of the goods of fortune.

—Blair.

There are 120,000 Hedrew Christians in the Protestant Church, and 700 pulpits are occupied by Hedrew Christian ministers. It is scarcely a hundred years since work began among the Jews, but it is estimated that nearly a quarter of a million Jews have left the synagogue for the church. But this does not mean that the great mass of the Jews have been evangelized. The way is open for the Church to do more for these ancient people of God. There are more than a million and a quarter in the United States. There are fifteen Jewish colonies in Palestine, and it is estimated that there are 100,000 in that country, with 45,000 in that country, with 45,000 in the city of Jerusalem. Between 70,000 and 80,000 have gone there during the last few years.

One of the impressive things about the greatest engines is the silence with which they do their work. The stars rushing through space with a force which we can not even imagine, do so in silence. The great spiritual ministry of the Christian Church is carried forward with very little noise. Noise is not the same as work; frenzy is not power.

The busy man with his work has very little time to shout about it. We shall do well to come back more and more to the method of Jesus. He said repeatedly: "See that ye tell no man." His work was transforming the world.—Friendly Greetings.

We must do many little things, but we need not do any petty things.

—Rev. Charles G. Ames.

No large growth in holiness was ever gained without taking time to be often and long alone with God.

—Austin Phelps.

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